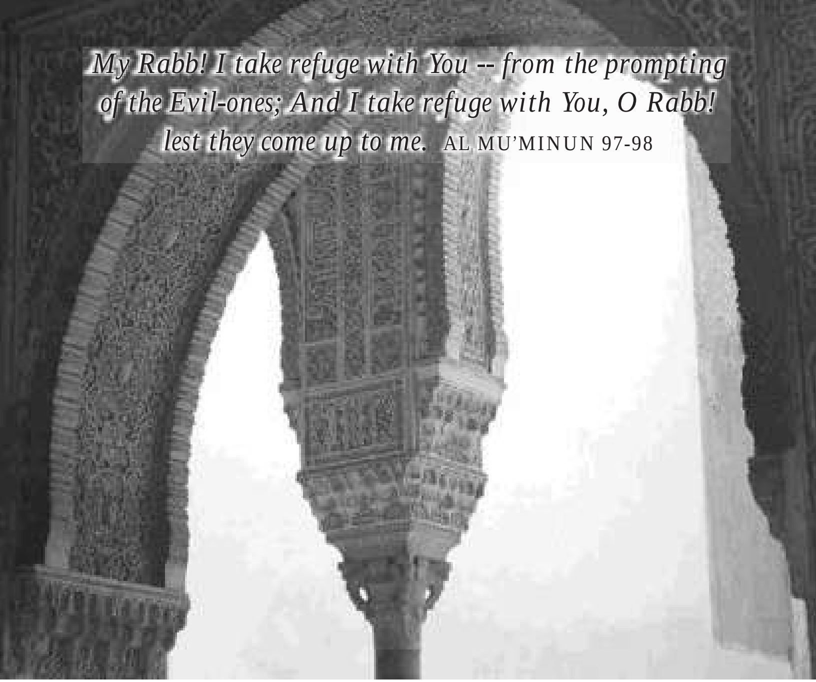


FORTY RABBANA

Collection of Short Qur'anic Du`ā

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INTRODUCTION

Praise be to Allah ﷾, we thank Him, seek His Help and His Forgiveness. We seek refuge in Allah ﷾ from the evils of ourselves and that of our bad deeds. He whom Allah ﷾ guides, is truly guided, and he whom Allah ﷾ leaves to stray, none can guide him. I bear witness that there is no god but Allah ﷾, who has no partner and I bear witness that Muhammad ﷺ is His Messenger.

This publication is a compilation of forty such verses, which are supplications imploring Allah for favours, all of which start with beseeching Allah with His title of, the Lord of all.

If a person reads it with humility and subjugation, there will be a feeling of contentment. The best time to read this book is before or after Fajr *salaah* (Morning prayer). Before reading this book, read the following salutations.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ
الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَبَارِكْ وَسَلِّمْ

ALLĀHUMMA ṢALLI `ALĀ SAYYIDINĀ
MUḤAMMADI-NIN-NABIYYIL UMMIYYI
WA `ALĀ ĀLIHĪ WA BĀRIK WA SALLIM

O Allah shower Your salutations and blessings and peace upon our master Muhammad, the unlettered Prophet, and upon his family.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, Most Beneficient, Most Merciful

------------ 1 ------------

رَبَّنَا تَقَبَّلۡ مِنَّآۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٢٧

RABBANĀ TAQABBAL MINNĀ INNAKA 'ANTAS-SAMI-`UL- `ALĪM.

" Our Lord! Accept from us this (service); verily You alone are the All-Hearing, the All-Knowing."

Al Baqarah 127

1. This *du`a* was read by Ibrahim and Ismail عليهم السلام when they completed the building of the *Ka'bah*.
2. The lesson is that a person must not be satisfied with actions only. Rather, after the action, be humble and beg Allah سبحانه وتعالى to accept it. This is taught from the action of Ibrahim عليه السلام. After completing such a lofty action he does not express pride, rather he asks Allah سبحانه وتعالى to accept the action.

------------ 2 ------------

رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن ذُرِّيَّتِنَآ
أُمَّةً مُّسۡلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَآۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٢٨

RABBANĀ WAJ`ALNĀ MUSLIMAYNI
LAKA WA MIN DHURRIYYATINĀ
UMMATAM-MUSLIMATAL-LAK;
WA ’ARINĀ MANĀSIKANĀ WA TUB `ALAYNĀ;
INNAKA ’ANTAT-TAWWĀBUR-RAḤĪM.

“Our Lord! Make us (Muslims) submissive to Your Will, and raise from our offspring a (Muslim) community submissive to you, and teach us our rites of worship and relent toward us. Verily You alone are the most relenting, the Ever-Merciful.”

Al Baqarah 128

1. This is also the *du`a* of Ibrahim عليه السلام.

2. This *du’a* is the end result of Ibrahim’s عليه السلام fear and recognition of Allah سبحانه وتعالى after completing actions. Whilst being obedient and subservient. One should make this *du`a* for obedience and subservience to Allah سبحانه وتعالى alone. The reason is that when the recognition of Allah سبحانه وتعالى is increased in a person his realisation is also increased.

   Ibrahim عليه السلام also made du`a for his offspring. The close servants of Allah سبحانه وتعالى are more concerned about the spiritual welfare of their offspring especially their welfare in the Aakhirah. Another reason for praying for the off-spring is that they may, by their good deeds set a good example to future generations and the nation of Islam will benefit as a whole.

Mariful Qur’an vol. 1. P328/9

------------ 3 ------------

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى

الْأٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

RABBANĀ ĀTINĀ FIDDUNYĀ ḤASANATAW- WA FIL- ĀKHIRATI ḤASANATAW-WA QINĀ `ADHĀBAN-NĀR.

"O our Lord! Grant us good in the world and good in the Hereafter and save us from the torment of the fire."

Al Baqarah 201

1. Rasulullah ﷺ used to recite this *du`a* very often.
   Mariful Quraan P. 492 and Tafseer Mazhiri P. 403 from Anas

2. This *du`a* is *masnun* especially during *tawaaf*. *Ibid*

3. Allama Bagawi رضي الله عنه narrates that Anas رضي الله عنه said: Once Rasulullah ﷺ saw a person who became so thin and weak like a bird hatching out from an egg. Nabi ﷺ asked him : Do you make *du`a* to Allah سبحانه وتعالى? He replied: O Rasulullah ﷺ I used to make this *du`a*: "*O Allah! What punishment you are to give me in the Akhirah, give it to me in this world".*

   Rasulullah ﷺ said in astonishment "*Subhanallah you do not have the capability to withstand that punishment. Why don't you make this du`a? (i.e. the above du`a)*". He made this *du`a* and was cured. *Tafsir Mazhari - P 403 - from Muslim*

4. Abdullah bin Saaib رضي الله عنه relates that Rasulullah ﷺ used to recite the above *du`a* between Rukn Jamah and Rukn Aswad.
   Ibid - From Abu Dawud, Nasai, Ibn Hibban, Hakim

5. Abu Hasan bin Dahhak (R.A.) narrates that Anas رضي الله عنه used to say that even if Rasulullah ﷺ used to make *du`a* a hundred times he would begin with the above *du`a* and end off with it as well, and if he used to make two *du`a* then one of it used to be the above.
   Ibid - Ibn Abi Shaiba

6. Naqi bin Makhlad (R.A.) narrates from Anas ؓ the above ayah used to be in the beginning of Rasulullah's ﷺ *du`a*, the middle and at the end.

7. Anas bin Malik ؓ narrates that Rasulullah ﷺ used to recite the above *du`a*. *Ibn Kathir - P 251 - From Bukhari*

8. Ibn Abbas ؓ narrates that Rasulullah ﷺ said *"I do not pass any corner (at the time of tawaaf), but I see an angel at that corner saying Ameen".* Thus when you pass by it, recite the above du`a.
Ibid

GOOD IN THIS WORLD

According to:-

1. Ali ؓ A pious wife.
2. Qatadah (ra) It means peaceful existence and necessary livelihood
3. Hasan Basri (ra) It means knowledge of Islam and prayer.
4. Suddi (ra) It means Lawful earnings.
5. Ibn Umar ؓ It means righteous children and goodwill of other human being.
6. Jafar ؓ It means 'good health, honest living, knowledge of *Qur'an*, victory over the enemies of Islam and the company of the pious.

Teachings of Islam: Virtues of Tabligh

------------- 4 -------------

رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرًا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا

عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ٢٥٠

RABBANĀ AFRIGH `ALAYNĀ ṢABRAW-WA THABBIT AQDĀMANĀ WAN-ṢURNĀ `ALAL-QAWMIL-KĀFIRĪN.

"Our Lord! Bestow on us endurance and make us firm of foot and grant us victory over the disbelieving folk."

Al Baqarah 250

1. This *du'a* was read by the believers when they were at war with Jaloot. Before the army confronted them, they recited this *du'a*.

------------- 5 -------------

رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَّسِيْنَآ أَوْ أَخْطَأْنَا ج

RABBANĀ LĀ TU'Ā-KHIDHNĀ IN-NASĪNĀ AW AKHṬA'NĀ.

"Our Lord! Call us not to account if we forget or err."

Al Baqarah 286

------------- 6 -------------

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهٗ
عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ج

RABBANĀ WA LĀ TAḤMIL `ALAYNĀ IṢRAN KAMĀ ḤAMALTAHŪ `ALAL-LADHĪNA MIN QABLINĀ.

"Our Lord! Lay not on us such a (heavy) burden as you did lay on those who have passed away before us."

Al Baqarah 286

------------ 7 ------------

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ
وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَٰفِرِينَ ﴿٢٨٦﴾

RABBANĀ WA LĀ TUḤAMMILNĀ MĀ LĀ ṬĀQATA LANĀ BIH. WA`FU `ANNĀ, WAGHFIRLANĀ, WARḤAMNĀ. ANTA MAWLĀNĀ FANṢURNĀ `ALAL-QAWMIL KĀFIRĪN.

"Our Lord! Lay not on us that burden which we have not the strength to bear. And pardon us; absolve us; and have mercy on us; You alone are our Friend and Helper; help us to triumph over The unbelieving folk."

Al Baqarah 286

1. A narration by Abu Hurairah ﵁ in Bukhari and Muslim proves that the above *du`a* when made by Nabi ﷺ was accepted.

Tafsir Mazhari Vol. 2. P. 165

2. Ibn Abbas ﵁ narrates: We, as a group were sitting in the company of Nabi ﷺ. Jibra'il ﵇ was also present. Suddenly, the sound of a door opening was heard from above. Jibra'il ﵇ lifted his gaze to see. He then said *"The door that has now opened does not open normally".*

The narrator says: Meanwhile an Angel descended and came to Nabi ﷺ and said *"Glad tidings to you for two such celestial lights*

which were not given to any Rasul before you. The first is Suratul Fatihah and the second is the concluding ayah of Suratul Baqarah. If you read even one letter from it, you will attain that celestial light".

Muslim

Note: It means that by reading *"IHDINAṢ ṢIRATAL-MUSTAQĪM"* Allah ﷻ will most certainly show you the right path and secondly by reciting the last *ayah* of *Suratul Baqarah*, Allah ﷻ will most surely accept your *du`a* and grant you that which you have asked for.

Mazhari Vol. 1. P. 14 & Vol. 2 P. 166

1. Abu Sa`id Ansari ؓ narrates that Rasulullah ﷺ said "The person who recites the last two *ayaat* of *Suratul Baqarah*, it will suffice him for the entire night. *Mazhari P. 167*

------------- 8 -------------

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ ﴿٨﴾

RABBANĀ LĀ TUZIGH QULŪBANĀ BA`DA 'IDH HADAYTANĀ WA HAB LANĀ MIL-LADUNKA RAḤMAH; INNAKA ANTAL-WAHHĀB.

Our Rabb! Do not stray our hearts after granting us Hidayat (guidance) and gift us from Your Mercy (special), Definitely You are the only Bestower.

Al Imran 8

1. Aisha ؓ narrates, Rasulullah ﷺ used to recite this *du`a* when awakening in the morning. *Ibn Kathir Vol. 1. P. 356*

------------- 9 -------------

رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۚ

إِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿٩﴾

RABBANĀ ’INNAKA JĀMI`UN-NĀSI LI-YAWMIL-
LĀ RAYBA FĪH; INNAL-LĀHA LĀ YUKHLIFUL-MĪ`ĀD.

“Our Lord! Surely You are the Gatherer of all mankind on a Day about which there is no doubt. Verily Allah never fails in His Promise.”

Al Imran 9

1. The *ayah (du`a) before* this ayah was concerning steadfastness. Subsequently this *du`a* was not revealed for any worldly motives. It was solely made for the *Akhirah* and to seek refuge from *Jahannum*, as our belief is “O Allah You are going to gather us on such a day regarding which there is no doubt”.

Mariful Qur’an - Vol. 2. P. 23

------------- 10 -------------

رَبَّنَآ إِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

RABBANĀ ’INNANĀ ’ĀMANNĀ FAGHFIR LANĀ
DHUNŪBANĀ WAQINĀ `ADHĀBAN-NĀR;

“O our Lord surely we have believed; forgive us then our sins; and save us from the torment of the fire.”

Al Imran 16

1. Making a *du`a* of this nature is the quality of (those who fear Allah ﷻ) by being cautious regarding the law of *shariah*.

------------ 11 ------------

رَبَّنَآ اٰمَنَّا بِمَآ أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٥٣﴾

RABBANĀ ĀMANNĀ BIMĀ ‘ANZALTA WATTABA`NAR-RASŪLA FAKTUBNĀ MA`ASH-SHĀHIDĪN.

“Our Lord! We believe in that which You have sent down; and we follow the Apostle; so write us with those who bear witness to the truth.”

Al Imran 53

1. This du`a was made by the helpers of Esa عليه السلام. When Esa عليه السلام asked his nation that who amongst them will be his helpers. They agreed and read this *du`a* as emphasis of their claim.

Mariful Quran Vol. 2. P. 70

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------------ 12 ------------

رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَإِسْرَافَنَا فِيْٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿١٤٧﴾

RABBANAGHFIR LANĀ DHUNUBANĀ WA ISRĀFANĀ FĪ AMRINĀ WA THABBIT AQDĀMANĀ WANṢURNĀ `ALAL QAWMIL-KĀFIRĪN.

“Our Lord! Forgive us our sins, and our excesses

that we have committed in our affairs, and Lord! Keep us firm-footed and grant us victory over the disbelieving folk."

Al Imran 147

1. No person can be assured that the good actions he is doing presently will be done continually. Therefore we should express regret on the deficiency of our present actions and make it a habit to make *du`a* for steadfastness in regard to our future actions. In the above *du`a*, firstly, forgiveness is being sought for previously committed sins. This is an indication to the fact that whatever difficulties / problems befalls a person, be it in the form of defeat from the enemies or any other problem, is in reality the consequence of a person's sins. The remedy for which is seeking repentance and forgiveness. *Mariful Quran Vol. 2. P. 201*

2. This *ayah* teaches us that whenever any calamity befalls a person, then together with utilising physical means, one should also make *du`a* and ask for repentance as most of the calamities that befall a person are due to one's sins. *Bayanul Qur'an P. 62*

------------ 13 ------------

رَبَّنَا مَا خَلَقْتَ هٰذَا بٰطِلًا سُبْحٰنَكَ

فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

RABBANĀ MĀ KHALAQTA HĀDHĀ BĀṬILĀ SUBḤĀNAKA FAQINĀ `ADHĀBAN-NĀR

"Our Lord! You have not created all this (Universe) in

vain. Glory be to you! Save us Lord, from the torment of the Blazing Fire."

Al Imran 191

------------ 14 ------------

رَبَّنَآ إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ
وَمَا لِلظَّٰلِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

RABBANĀ 'INNAKA MAN-TUDKHILIN-NĀRA FAQAD AKHZAYTAH. WA MĀ LIŻŻĀLIMĪNA MIN ANṢĀR.

"Our Lord! Whomsoever You cause to enter Hell, him You have surely disgraced, and for the wrongdoers there shall be no helpers."

Al Imran 192

------------ 15 ------------

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْإِيْمٰنِ
أَنْ اٰمِنُوْا بِرَبِّكُمْ فَـَٔامَنَّا ۚ

RABBANĀ INNANĀ SAMI`NĀ MUNĀDIYAY-YUNĀDĪ LIL-ĪMĀNI 'AN ĀMINU BIRABBIKUM FA ĀMANNĀ.

"Our Lord! We have heard a proclaimer calling to faith (saying): 'Believe in your Lord;' so we have come to believe."

Al Imran 193

------------ 16 ------------

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

RABBANĀ FAGHFIR LANĀ DHUNUBANĀ WA KAFFIR `ANNĀ SAYYIĀTINĀ WA TAWAFFANĀ MA`AL ABRĀR.

"Our Lord! Forgive us our sins, and wipe off our misdeeds from us and cause us (in all grace) to die with the righteous."

Al Imran 193

------------ 17 ------------

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

RABBANĀ WA ĀTINĀ MĀ WA`ATTANĀ `ALĀ RUSULIKA WA LĀ TUKH-ZINĀ YAWMAL QIYĀMAH: INNAKA LĀ TUKHLIFUL-MĪ`ĀD.

"Our Lord! Grant us that which You have promised to us through Your Apostles and disgrace us not on the Day of Reckoning. Surely You never fail in Your Promise."

Al Imran 194

1. The meaning of these du`a (from 13-17) includes all the objectives/needs that a person wishes for: The final objective of any person is twofold:

1) Gaining entry into Jannat.
2) Saving onself from the fire of Jahannum.

And for these two objectives, there are two conditions.

i) Obedience and
ii) Being free from sin. Therefore, it adds up to four.

All the above are rendered in the above ayaat.

Bayanul Qur'an Vol. 2. P. 85

1. Rasulullah ﷺ said *"Destruction be to that person who recites these verses and does not ponder regarding them"*.

Ayah 190 / 1) *Ibn Kathir Vol. 1. P. 450*

2. Abu Hurairah ؓ narrates, Rasulullah ﷺ used to recite the last 10 *ayaat* of *Surah Al Imran* every night.

Al Imran Ibn Kathir Vol. 1. P. 451

------------- 18 -------------

رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٨٣﴾

RABBANĀ ĀMANNĀ FAKTUBNĀ MA`ASH-SHĀHIDĪN

"Our Lord! We have believed; so write us down with those who bear witness (to the truthfulness of Islam)."

Al Maidah 83

1. The word "*Amanna*" does not refer to the *Ahlul-Kitab's* past *Iman* but it refers to their bringing Iman of the present and being included amongst the group of believers. The word *Rabbana* clarifies that they are bringing the true *Iman* and not the superficial *Iman* like the *hypocrites*. By the word "Ash-shahidin" the *ummah* of Nabi ﷺ is

meant, those who will give testimony regarding the conveyance of the message of Nabi ﷺ. *Tafsir Mazhari Vol. 4. P. 18*

------------ 19 ------------

رَبَّنَآ أَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّأَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿١١٤﴾

RABBANĀ ANZIL `ALAYNĀ MĀ'IDATAM-MINAS SAMĀ'I TAKŪNU LANĀ `ĪDAL-LI-'AWWALINĀ WA ĀKHIRINĀ WA ĀYATAM-MINKA WARZUQNĀ WA 'ANTA KHAYRUR-RĀZIQĀN.

"O Allah: Lord and Cherisher of us all! Send down to us a tray of food from heaven, that it may become a day of rejoicing for all of us and (let it be) a Sign from You; and grant us sustenance and indeed You are the Best Provider of all."

Al Maidah 114

1. This *du`a* was made by Esa عليه السلام at the request of his helpers. They requested him to make *du`a* that Allah سبحانه وتعالى send down food from the skies so that they might eat and their hearts can be at ease and be satisfied that Esa عليه السلام had spoken regarding his Rabb (Allah سبحانه وتعالى). When Esa عليه السلام saw that their objective was valid he made this *du`a*.

Mariful Qur'an Vol. 3. P. 267

------------ 20 ------------

رَبَّنَا ظَلَمْنَآ أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا

لَنَكُونَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾

RABBANĀ ŻALAMNĀ ’ANFUSANĀ: WA ‘ILLAM TAGHFIR-LANĀ WA TARḤAMNĀ LANAKŪNANNA MINAL-KHĀSIRĪN.

*“Our Lord! We have wronged our own souls;
and if You do not forgive us and have no mercy upon us,
we shall certainly be of the losers.”*

Al A’raf 23

1. This *ayah* proved that if a person’s minor sins are not forgiven, he will be punished for it as well. *Tafsir Mazhari Vol. 4. P. 283*

------------ 21 ------------

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٤٧﴾

RABBANĀ LĀ TAJ`ALNĀ MA`AL-QAWMIŻ-ŻĀLIMĪN

“Our Lord! Place us not with the wrongdoing people.”

Al A’raf 47

1. This *du`a* will be made by the people of “the heights” (between *Jannah* and *Jahannum*) when their faces will be turned towards the fire of *Jahannum*. The meaning of the *du`a* is that “O *Allah do not include us among the dwellers of Jahannum who are all oppressors*.” *Mariful Qur’an Vol. 3. P. 564*

------------ 22 ------------

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ

خَيْرُ الْفٰتِحِيْنَ ﴿٨٩﴾

RABBANAF-TAH BAYNANĀ WA BAY-NA QAWMINĀ BIL ḤAQQI WA ’ANTA KHAYRUL-FĀTIḤĪN.

“O our Lord! Decide between us and our people with truth, and You are Best to decide.”

Al A’raf 89

1. This du`a was made by Shuaib ﷺ when his nation refused to accept the truth. Shuaib ﷺ turned to Allah ﷻ making du`a.
Mariful Qur’an Vol. 3. P. 267

2. In reality Shuaib ﷺ made *du`a* for the destruction of the rejectors from amongst his nation. Allah ﷻ accepted this du`a and destroyed the nation by a great tremor. *Ibid P.630*

------------ 23 ------------

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ ﴿١٢٦﴾

RABBANĀ ’AFRIGH `ALAYNĀ ṢABRAW-WA TA-WAFFANĀ MUSLIMĪN!

“Our Lord! Pour out on us patience and cause us to die as Muslims (bowing to Your Will).”

Al A’raf 126

1. In this *du`a*, there is an indication to the fact that if Allah ﷻ does not wish and will, then man’s courage and hope will be of no use. Therefore *du`a* is being made for firmness and steadfastness. Because it’s only steadfastness, patience and firmness which can make a person victorious over one’s opponents.
Mariful Qur’an Vol. 4. P. 37

------------- 24 -------------

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ﴿٨٦﴾

RABBANĀ LĀ TAJ`ALNĀ FITNATAL-LIL-QAWMIŻ-ŻĀLIMĪN;
WA NAJJINĀ BIRAḤMATIKA MINAL-QAWMIL-KĀFIRĪN.

"Our Lord! Make us not trial for the wrongdoing people and deliver us by Your mercy from (the persecution of) the disbelieving folk."

Yunus 85

1. Before making *du`a*, having total reliance on Allahﷻ is of utmost importance, so that the *du`a* may be accepted.

Tafsir Mazhari Vol.5. P. 535

------------- 25 -------------

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ؕ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ ﴿٣٨﴾

RABBANĀ 'INNAKA TA`LAMU MĀ NUKHFĪ WA MĀ NU`LIN: WA MĀ YAKHFĀ `ALAL-LĀHI MIN SHAY'IN FIL-ARḌI WA LĀ FIS-SAMĀ'.

"O our Lord! Verily You know what we conceal (in our hearts) and what we disclose. And nothing is hidden from Allah in the earth or in the heaven."

Ibrahim 38

1. This was the du`a of Ibrahim عليه السلام.

2. Ibn Abbas رضي الله عنه says it refers to the sadness of leaving Ismail عليه السلام and his mother in a barren land. *Tafsir Mazhari Vol. 6. P. 316*

------------ 26 ------------

رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

RABBANĀ WA TAQABBAL DU`Ā'.

"O our Lord! Accept my humble prayer."

Ibrahim 40

1. In Tirmidhi there is a narration wherein Rasulullah ﷺ says "*Du`a is Ibadah*"

2. Anas رضي الله عنه narrates that Nabi ﷺ has said: *Du`a* is the essence (marrow) of *Ibadah*. *Tafsir Mazhari Vol. 6. P. 317*

------------ 27 ------------

رَبَّنَا اغْفِرْ لِيْ وَلِوٰلِدَيَّ وَلِلْمُؤْمِنِيْنَ

يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

RABBANAGFIR LĪ WA LIWĀLIDAYYA
WA LIL-MU'MINĪNA YAWMA YAQŪMUL-ḤISĀB

"O our Lord! Forgive me and my parents and all the Muslims on the Day when Reckoning will take place."

Ibrahim 41

1. This is also the *du`a* of Ibrahim عليه السلام.
2. From these a*yaat* that appear before this *du`a* we learn the etiquettes of *du`a*, it must be made with utmost humility and humbleness - also, the praises and glorification of Allah سبحانه وتعالى should be made with *du`a*. By this, there is a greater possibility that the *du`a* will be accepted. *Mariful Qur'an Vol. 5. 256*

------------ 28 ------------

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

RABBANĀ 'ĀTINĀ MIL-LADUNKA RAḤMATAW-WAHAYYI' LANĀ MIN 'AMRINĀ RASHADĀ

"O our Lord! Grant us Mercy from Yourself and provide for us guidance in our affair!"

Al Kahf 10

1. This *du`a* was made by the companions of the cave when they took refuge in the cave.

------------ 29 ------------

رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

RABBANĀ INNANĀ NAKHĀFU AY-YAFRUṬA `ALAYNĀ 'AW 'AY-YAṬGHĀ

"Our Lord! We fear lest he may commit excess against us, or treat us with a heavy hand."

Ta Ha 45

1. This was the *du`a* that Musa عليه السلام and Harun عليه السلام made to Allah سبحانه وتعالى before going to Firoun.

------------- 30 -------------

رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ ﴿١١﴾

RAB-BIBNI LĪ `INDAKA BAYTAN FIL JANNAH.

"My Lord! Build for me a home near You in Paradise."

At Tahrim 11

1. Firoun's wife was a believer and her du'a to Allah ﷻ was that she be given freedom from Firoun and also the acquisition of a house in Jannah.

2. It is said that Firoun used to punish his wife because he himself was impotent. During the punishment Firoun's wife would make the above du'a and it would ease her suffering. *Jalalain Vol. 2.*

------------- 31 -------------

رَبَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّٰحِمِينَ ﴿١٠٩﴾

RABBANĀ ĀMANNĀ FAGHFIR LANĀ
WARḤAMNĀ WA 'ANTA KHAYRUR-RĀḤIMĪN

"O our Lord! We have believed, so forgive us and have Mercy upon us, and surely You are the Best of the Merciful."

Al Muminun 109

1. This is a *du`a* made by a group of Muslims. They used to continuously make this *du`a*.

2. In this *du`a* the believers are addressing Allah ﷻ by saying, *"O Allah ﷻ we have brought Iman, hence forgive us and have mercy on us".*

------------- 32 -------------

رَبَّنَا ٱصۡرِفۡ عَنَّا عَذَابَ جَهَنَّمَۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ﴿٦٦﴾

RABBANASRIF `ANNĀ `ADHĀBA JAHANNAMA 'INNA `ADHĀBAHĀ KĀNA GHARĀMĀ, INNAHĀ SĀ'AT MUSTAQARRAW WA MUQĀMĀ.

. "O our Lord! Turn away from us the torment of the Hell; surely its torment is utter destruction."

Al Furqan 65

1. This *du`a* is a supplication which should be continuously made by the believers. Because one of their qualities, is that despite being obedient to Allah ﷻ, they still remain in fear regarding the punishment of Allah ﷻ, and regarding the *Akhirah*. Because of this fear they become practical, and continue making du`a.

Mariful Qur'an. Vol. 6. P. 504

2. Ali رضي الله عنه narrates that Nabi ﷺ has said: Allah ﷻ sent *wahi* to one Nabi of the Bani Israil (i.e. Dawud عليه السلام) "Tell the obedient servants from your *ummah* not to only rely on their good actions, as on the day of reckoning, whichever servant I wish to punish I will punish in conformance to my (justice) and tell the disobedient servants not to throw themselves into destruction by their own hands (i.e. they should not give up hope of forgiveness) as I will forgive major sins also if I wish, and I will not care (i.e. in giving anybody punishment or forgiving anybody - Abu Naim.) *Tafsir Mazhari Vol. 8 P. 486*

------------- 33 -------------

رَبَّنَا هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ إِمَامًا ﴿٧٤﴾

RABBANĀ HAB LANĀ MIN ’AZWĀJINĀ WA DHURRIYYĀTINĀ QURRATA A`YUNIW-WAJ `ALNĀ LIL-MUTTAQĪNA IMĀMĀ.

O our Lord! Grant us in our wives and offspring the coolness of eyes and make us a leader of those who guard themselves against evil.

Al Furqan 74

1. Regarding the “coolness of the eyes” Hasan Basri states: The original coolness of the eyes is to see a persons family involved in the obedience of Allah ﷻ. The health and welfare and happiness of the family is also included in it. *Mariful Qur’an Vol. 6. P. 509*

2. Allah’s ﷻ chosen servants are not only concerned with their own reformation and are satisfied by their good deeds alone. They are also concerned with the reformation and actions of their wives and children. They continue to make an effort in this regard, and part of their effort is to make *du`a* also. *Ibid*

3. Qurtubi states: There can be nothing more soothing / cooling to the eyes than seeing a person’s wife and children being obedient to Allah ﷻ. *Mazhari Vol. 8 P. 499*

“Coolness of the eyes”

4. Ikramah says: The *Mufassirin* have not taken the meaning of beauty and grace. But they say it means “to be obedient to Allah ﷻ. *Ibn Kathir Vol. 3 P. 342*

------------- 34 -------------

رَبَّنَا لَغَفُوْرٌ شَكُــوْرٌ ﴿٣٤﴾

RABBANĀ LA-GHAFŪRUN SHAKŪR

Our Lord is the Most-Forgiving, the Most-Appreciative.

Al Fatir 34

1. When the dwellers of *Jannah* will be entering *Jannah*, they will be saying the above. *Mariful Qur'an Vol. 7 P. 350*

2. Ibn Umar ﵁ narrates that Nabi ﷺ has said: The reciters of the kalimah will have no fear at the time of death, nor will they experience fear in the grave, nor on the plains of reckoning. I am seeing them wiping the dust off their heads (at the time of arising from their graves) and they will be saying the above. *Ibn Kathir Vol. 3 P. 565 by Tabarani*

------------- 35 -------------

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ

تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ﴿٧﴾

RABBANĀ WASI`TA KULLA SHAY'IR-RAḤMATAW-WA`ILMĀN FAGHFIR LILLADHĪNA TĀBŪ WATTABA`Ū SABĪLAKA WAQIHIM `ADHĀBAL-JAḤĪM!

O our Lord! You encompass everything in (Your) mercy and knowledge, so forgive those who repent (of disbelief) and follow Your path, and save them from the torment of Hell."

Al Mumin 7

1. Those *angels* who carry the Throne of Allah سبحانه وتعالى make this *du`a* for the *Muminin*.

2. Mutif Bin Abdullah says: The most well wishing creation towards the believers are the *angels* and the most deceiving is S*haytan*.

Mazhari Vol. 10 P. 219

------------ 36 ------------

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ
مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾

RABBANĀ WA ‘ADKHIL-HUM JANNĀTI `ADNI-NIL-LATĪ
WA`AT-TAHUM WA MAN ṢALAḤA MIN ĀBĀ‘IHIM
WA’AZWĀJIHIM WA DHURRIYYĀTIHIM.
INNAKA ’ANTAL `AZĪZUL ḤAKĪM.
WAQIHIMUS-SAYYIĀT; WA MAN TAQIS-SAYYI’ĀTI
YAWMA’IDHIN FAQAD RAḤIMTAH.
WA DHĀLIKA HUWAL-FAWZUL `AŻĪM.

O our Lord! Make them enter the Everlasting Gardens, which You have promised them, and to those pardonable righteous of their parents and their wives and their offspring. Surely You are the All-Powerful, the All-Wise and

save them from punishments and he whom You save from punishments this Day, to him You have indeed shown great mercy. And this is a mighty achievement.

Al Mumin 8

1. This is also the du`a of the angels for the believers.

2. Saeed bin Jubair ﷺ narrates: When a person will enter *Jannah*, he will enquire regarding the abode of his father / brother and son. It will be said to him: "They did not reach your status as far as good deeds are concerned." The person will reply, "The good deeds I used to do were for myself as well as for them". Hence they will be joined with him. Thereafter Saeed ﷺ recited the above *ayah.* *Ibn Kathir Vol. 4 P. 78*

------------- 37 -------------

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوٰنِنَا الَّذِيْنَ سَبَقُوْنَا بِالْإِيْمٰنِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ إِنَّكَ رَءُوْفٌ رَّحِيْمٌ ط

RABBANAGHFIR LANĀ WA LI'IKHWĀNI-NAL-LADHĪNA SABAQŪNA BIL ĪMĀNI WA LĀ TAJ`AL FĪ QULŪBINĀ GHILLAL-LIL-LADHĪNA ĀMANŪ RABBANĀ INNAKA RA'ŪFUR-RAḤĪM.

Our Lord! Forgive us and those of our brethren who preceded us in faith, and do not put any spite in our hearts towards those who believe, O our Lord! Verily You are the Most-Kind, the Ever Merciful.

Al Hashr 10

1. "Al-ladhina-amanu" refers to the *Muhajirin* and *Ansar*.

1. Those *angels* who carry the Throne of Allah سبحانه وتعالى make this *du`a* for the *Muminin*.

2. Mutif Bin Abdullah says: The most well wishing creation towards the believers are the *angels* and the most deceiving is S*haytan*.

Mazhari Vol. 10 P. 219

------------ 36 ------------

رَبَّنَا وَأَدْخِلْهُمْ جَنّٰتِ عَدْنٍ الَّتِيْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ
مِنْ اٰبَآئِهِمْ وَأَزْوٰجِهِمْ وَذُرِّيّٰتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيْزُ
الْحَكِيْمُ ﴿٨﴾ وَقِهِمُ السَّيِّـَٔاتِ ۚ وَمَنْ تَقِ السَّيِّـَٔاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهٗ ۚ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٩﴾

RABBANĀ WA ‘ADKHIL-HUM JANNĀTI `ADNI-NIL-LATĪ
WA`AT-TAHUM WA MAN ṢALAḤA MIN ĀBĀ‘IHIM
WA’AZWĀJIHIM WA DHURRIYYĀTIHIM.
INNAKA ’ANTAL `AZĪZUL ḤAKĪM.
WAQIHIMUS-SAYYIĀT; WA MAN TAQIS-SAYYI’ĀTI
YAWMA’IDHIN FAQAD RAḤIMTAH.
WA DHĀLIKA HUWAL-FAWZUL `AŻĪM.

O our Lord! Make them enter the Everlasting Gardens, which You have promised them, and to those pardonable righteous of their parents and their wives and their offspring. Surely You are the All-Powerful, the All-Wise and

6. Malik bin Ma'mul says that Aamir bin Shurahbil told him, O Malik In one aspect the Jews and Christians are better then the Rawafidh. When the Jews were asked: Who were the most virtuous people in your religion. They would reply: The Companions of Musa عليه السلام and when the Christians are asked the same question. Then they replied the helpers of Isa عليه السلام. But when the Rawafidh were asked: Who are the worst people in your religion. They replied the Sahabah عليهم السلام (companions) of Nabi ﷺ. *Mazhari Vol. 11 P. 401*

------------- 38 -------------

رَبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَإِلَيۡكَ أَنَبۡنَا وَإِلَيۡكَ الۡمَصِيۡرُ ﴿٤﴾

RABBANĀ `ALAYKA TAWAKKALNĀ
WA'ILAYKA 'ANABNĀ WA 'ILAYKAL-MAṢĪR.

"O our Lord! We put our trust but in You alone, and turn but to You alone, and to You alone is our return in the end."

Al Mumtahinah 4

1. This was the du`a of Ibrahim عليه السلام and his followers.
2. This *du`a* means: O Allah in all matters we put our trust in You, and we hand over all our matters to You. *Ibn Kathir Vol. 4. P. 372*

------------- 39 -------------

رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةً لِّلَّذِيۡنَ كَفَرُوۡا وَاغۡفِرۡ لَنَا رَبَّنَاۤ ۚ

إِنَّكَ أَنۡتَ الۡعَزِيۡزُ الۡحَكِيۡمُ ﴿٥﴾

RABBANĀ LĀ TAJ`ALNĀ FITNATAL-LIL-LADHĪNA KAFARŪ WAGHFIRLANĀ RABBANĀ. INNAKA ’ANTAL-`AZĪZUL-ḤAKĪM

“O our Lord! Put us not in a trial for the infidels, and forgive us, our Lord! Surely You alone are the Most Exalted, the All-Wise.”

Al Mumtahinah 5

1. This is also part of the du`a made by Ibrahim ﷺ and his followers. *Mujahid* (R.A) states that this ayah means: *“Do not punish us through the hands of the kuffaar nor give us adhab (punishment) directly, otherwise the kuffaar will say that if these people were true believers, then no adhab would befall them”.*

Mazhari Vol. P. 431

------------- 40 -------------

رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٨﴾

RABBANĀ ATMIM LANĀ NŪRANĀ WAGHFIR LANĀ. INNAKA `ALĀ KULLI SHAY‘IN QADĪR.

Our Lord! Perfect for us our light and forgive us; surely You are Potent over everything.”

At Tahrim 8

1. Mujahid states that the Believers will recite this *du`a* at the time when they will see that the celestial light of the Hypocrites had disappeared on the day of Qiyamah. *Ibn Kathir Vol. 4 P. 418/9*

2. On the bridge of S*irat* the Believers will see (*Nur*) celestial light in front of them as well as on their right hand side. When they will see that the (*Nur*) celestial light of the Hypocrites has disappeared they will recite this *du`a*. The (*Nur*) celestial light will be in proportion to a persons actions. Therefore the *du`a* is being made to perfect the celestial light.

Mazhari Vol. 11 P. 594

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿١٨٠﴾

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿١٨١﴾

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٨٢﴾

SUBḤĀNA RABBIKA RABBIL `IZZATI
`AMMĀ YAṢIFŪN WA SALĀMUN `ALAL-MURSALĪN.
WAL-ḤAMDU LILLĀHI RABBIL `ĀLAMĪN.

Glorified by thy Lord, the Lord of Majesty,
from that which they attribute (unto Him)!
And peace be unto those sent (to warn)!
And praise be to Allah, Lord of the Worlds!

As Saffat 180,182

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"Who so guides to the right way, his reward is the same as of a person doing it." MUSLIM